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DHARMA

As Visioned and Voiced by Buddha

LESSON ONE

Sri Sri Anandamayee Ashram

By

JAGADISH CHANDRA CHATTERJI

Publishers :

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Calcutta - 6

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DEDICATED

To the memory of

GYANENDRA NATH CHAKRAVARTI,

An Educationist and a University Vice-Chancellor

in outward life;

But inwardly

A Buddha-like Master of the most perfect Yoga-Samādhi.

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INTRODUCTION

This booklet contains the first of a series of Lessons on Buddha's essential teachings. The series will comprise the following further Lessons :

1. Buddha's Analysis of Human Personality : All that is An-Ātman in it.

2. Human Personality and its Essential Back-ground : the Ātman as recognised by the Buddha.

3. Different Orders of Worlds and Beings in the Universe.

4. Origination by way of Conviction : Pratītya Samutpāda.

5. Cycle of Births and Deaths of the ever-changing, and yet ever-continuing Personality.

6. The ending of the cycle : Nirvāṇa—the Goal.

7. Pathway to the Goal.

A word of apology is needed for bringing out only this introductory Lesson. The author is an octogenarian and his friends are anxious that as much of his vast knowledge as possible should see the light of the day before it is too late. Secondly, some parts of the typescript got out of our hands, and there is reason to suspect that the material, particularly the interpretation of 'Tathā-Gata', may be improperly used by others.

It is regretted that for various reasons the get-up of the booklet is not as could be desired.

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DHARMA

AS VISIONED AND VOICED BY THE BUDDHA

Well-informed critical scholars of the subject are aware that what Gotama the Buddha calls DHARMA, and himself propounds, has been most sadly neglected for many a long century, both in India and abroad. Several of its Truths, formulated in what are believed to be Buddha's own words, have been forgotton by most people – have even been distorted. In these circumstances nothing could have been more appropriate as a topic in some programme of the forthcoming celebrations of Buddha's Birth-day, than an impartial, non-sectarian, truthful, fresh presentation of *Dharma* as visioned and voiced by Buddha himself – as 'seen' by him with the sublime spiritual eye and propounded in words profound: *Dharma* which, to paraphrase Buddha's own words, 'he has himself recognised in clear, face-to-face, vision; and then made known to others; so that they, too, know it in immediate experience': "sayaṃ abhiññā sācchikatvā pavedeti," to quote the original oft-repeated words.

But no such fresh presentation of DHARMA seems to be included in any of the celebration-programmes. Hence the following attempt, most inadequate th ough it is.

BUDDHA'S OBJECT IN PROMULGATING DHARMA :

The Radical Cure of all Ills and Evils of Life.

Buddha's one and only object in promulgating what he calls DHARMA – using this ancient Vedic name – is to help Man to free himself from all the sorrows and sufferings of Life: to cure completely and radically all ills, all miseries, of existence. Buddha is 'most practical'.

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BUDDHA'S STARTLING DECLARATION :

No Real Remedy for Life's Ills and Evils without Reaching the End of the Universe.

Yet, Buddha is apparently most unpractical in prescribing his remedy for the disease : he declares, very startlingly for most people, that this remedy is nothing less, none other, than reaching the End of the Universe (Lokassa antam).

He makes this declaration to an extraordinary visitor, who wants to know from Buddha whether one can reach the End of the Universe 'by walking' (gamanena), i.e., by marching out and through space. Buddha at once answers with an emphatic 'NO' ; but adds that without reaching the End of the Universe there is no ending of the Ills and Evils of Life.

It may be well to quote Buddha's own words here.

Repeating, approvingly, what is obviously an ancient description, rather definition, of 'the End of the Universe', Buddha goes on to say :

> 'That End of the Universe where none is born, none lives the mortal life, none dies, none drops away from one state of existence and reappears in another – that End of the Universe, I declare, is not to be known and seen and reached by walking.
>
> 'Yet, I do most certainly declare :—Without reaching the End of the Universe, there is never making an End of Life's Misery.'*

This naturally puzzles not only the visitor concerned, but also others who come to know of this answer made by Buddha.

And, for the benefit of them all, Buddha makes another and equally startling declaration. This may be translated interpretatively as follows :

---

*Yattha kho na jāyati, na jīyati, na mīyatī, na cavati, na uppajjati, nāhaṁ taṁ gamanena lokassa antaṃ ñāeyyuṁ, dattheyyuṁ, patteyyuṁ, ti vadāmi.

Na kho panāhaṁ appatvā lokassa antaṃ, dukkhassa antakiriyaṃ vadāmi.

Saṃyutta Nikāya, Vol. I, P. 62. P. T. S. Edn.

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'At the same time, most certainly do I teach the Truth that the Universe lies even here, within just this merely fathom-long body as endowed with the twofold psychic apparatus of Sense-Cognition – that is to say, Cognition through the Sense powers – and of Emotive (Emotion-exciting) Minding.

'Not only this : but I do teach, too, three further Truths concerning the Universe :

(a) The Truth of the Universe's Uprising, Origin, Appearance ;

(b) The Truth of the Universe's Complete Cessation, Utter Disappearance ; and

(c) The Truth of the Pathway leading to the Universe's Absolute Ceasing.

'I teach that these Truths concerning the Universe, like the Truth of the Universe's existence itself, do lie even here, within just this merely fathom-long body as endowed with the twofold psychic organism of Sense-Cognition and Emotive Minding.'*

This is only an amplification of the earlier Upanishadic utterance, declaring—

'As far indeed as is this Ethereal Space without, so far is this Ethereal Space within the Heart. Both Heaven and Earth (making up the Universe) are, in very deed, placed together within this Ethereal Space in the Heart ; both Fire and Air ; both the Sun and the Moon ; the Lightning and the Stars. Whatever of this Ethereal Space outside is here and whatever of it is not, all this is placed together in this Ethereal Space within the Heart', (Ch. Up. 8.1.3).

We shall leave aside this Upanishadic Utterance now and take the last-quoted words of Buddha.

---

* "Api khvāhaṁ imasmiññeva vyāmamatte kalevare saññimhi sa-manake Lokaṁ ca paññāpemi, Loka-samudayaṁ ca, Loka-nirodhaṃ ca, Loka-nirodha-gāminiṃ Patipadaṁ ca" – Buddha's own words reported in Samyutta Nikāya, Vol. I, P. 62, P. T. S. Edn.

Buddha's own words justifying the interpretation given here of 'Saññā' in Saññimhi as Sense-Cognition, and of 'Mana' in Sa-manake as Emotive Minding, are quoted later.

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From these we can see, for one thing, how, in Buddha's view, the Universe of our Cognition – the Universe which we actually cognise and deal with – lies only apparently in outside space ; but how, in reality, it exists within the cogniser's "merely fathom-long body as endowed with the twofold psychic Organs (Instruments) of Sense-Cognition and Emotive (Emotion-exciting) Minding".

In order to understand this properly, we have to consider first another Utterance of Buddha. This is in regard to the Elements, Essential Factors, which constitute our Sense-Cognised Universe (Loka).

These Elements are of five different Orders called by the Buddha Five Love-Cords (Pañca Kāma-Guṇā). Each such Love-Cord (Kāma-Guṇa) is but a particular 'Line of Sense-Objects' – whether Colours, Sounds, Odours, Flavours or Touchables (Tactile Sensings) ; along with one or more of the Emotions, Feelings, excited by the Minding, Taking Mental Note, of the Line of Sense – Objects concerned : while the Emotions excited are either some grades of Calming Pleasantness, even Love and Loveliness (iṭṭhā, kantā, manāpā, kāmūpasaṃhitā), or some variety of Red, Dusty, Stormy Passion (Rajanīyā).

Let us quote the whole utterance of Buddha in an interpretative translation :—

> Five are the Love-Cords, which, indeed, are called the Universe by those trained in the Arya's Discipline (Aryasya Vinaye) – in the Discipline of one who has become an Arya, Eros-like in Love, most perfect in Spiritual Attainments.*

What are the Five Love-Cords ? They are—

> COLOURS as cognizable by means of the Eyes : Colours wished-for, lovely, heart-winning, friendly-

* 'Arya' is a Vedic word which becomes 'Ariya' in Pāli. 'Arya' as well as 'Aryaman' which is also Vedic, have reference to love and friendship. It is not impossible that Greek 'Eros' comes from the same root as Vedic 'Arya'. As used by the Buddha, Arya, – or, as it is in Pāli, Ariya, – has the connotation of spiritual perfection. 'Arya' must not be confused with 'Ārya' which is a different word, though Vedic.

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by-the-very-look, with-love-surcharged, exciting red-dusty passion;

SOUNDS as cognizable by means of the Ears; Sounds wished-for, lovely, heart-winning, friendly-by-the-very-look, with-love-surcharged, exciting red-dusty passion;

ODOURS as cognizable by means of the Nose: Odours wished-for, lovely, heart-winning, friendly-by-the-very-look, with-love-surcharged, exciting red-dusty passion;

FLAVOURS as cognizable by means of the Tongue; Flavours wished-for, lovely, heart-winning, friendly-by-the-very-look, with-love-surcharged, exciting red-dusty passion;

TOUCHABLES Tactile Sensings, as cognizable by means of the Body: Touchables wished-for, lovely, heart-winning, friendly-by-the-very-look, with-love-surcharged, exciting red-dusty passion.

These Five Love-Cords – Five Lines of Sense-Objects – as cognizable by means of the Five Sense-Powers, along with the Emotions excited by the Minding of them, are alone called the Universe by those trained in the Discipline of the Arya, Eros-like in Love, most perfect in Spiritual Attainments.*

---

*Pañc ime kho Kāma-Guṇā Ariyassa Vinaye 'LOKO' ti vuccati. Katame Pañc ?

Cakkhu viññeyā Rūpā: iṭṭhā, kantā, manāpā, piya-rūpā, kāmūpasamhitā, rajanīyā;

Sota-viññeyā Saddā: iṭṭhā ..... rajanīyā;
Ghāna-viññeyā Gadhā: iṭṭhā ..... rajanīyā;
Jivhā-viññeyā Rasā: iṭṭhā ..... rajanīyā;
Kāya-viññeyā Phoṭṭhabbā: iṭṭhā ..... rajanīyā;

Ime kho Pañca Kāma-Guṇā Ariyassa Vinaye 'LOKO' ti vuccati.

Anguttara Nikāya, Vol. IV, P. 430, P. T. S. Edn.

In the last paragraph of the translation given above of the Pāli text, the words 'excited by the Minding of the Sense-object cognized' are partly interpretative, but based on Buddha's own teaching as explained below.

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From this it is clear that, as seen by one trained in the Arya's Discipline (Ariyassa Vinaye), the Universe of anyone's sense-cognition is built up, ostensively and specifically, with just two different, but closely allied, groups of psychic factors, the Cognitional and the Emotional :

(a) The Cognitional factors are the Five Orders of Sense-Objects – Colours, Sounds, Odours, Flavours and Tactile Sensings (Heat-Cold, Hard-Soft, Heavy-Light and the like), cognizable by means of the Five Sense-Powers of Sight, Hearing, Smell, Taste and Touch (Tactus) : while

(b) The Emotional factors – which are closely, even inextricably, associated with the Cognitional ones – are the Feelings, whether calmingly pleasant and lovely or stormingly passionate and ugly, which are excited by the Minding, Taking Mental Note, of the Sense-Objects cognized.

Excepting these two groups of Factors – the Cognitional and the Emotional – there is nothing else which enters into the construction of the Universe as cognized by means of the senses. (For a further explanation of this, see below).

Whatever else there is – and there is much, as we shall see when we come to consider Buddha's analysis of human personality – concerns the sense-perceived Universe, only indirectly : only as the

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The expressions 'Wished-for', 'lovely' and the rest as used here connote a good deal more than what they apparently mean. The idea underlying them is common to all the ancient Psychological systems of India. It is implied in the very word 'artha' for 'object.' Literally 'artha' means what is 'desired' 'sought after' as value.

This same is the case with 'Rūpa' which means both 'Sense-object' as well as beauty, something desired for, lovely.

This is also true of the word 'Sat' which primarily means 'being', 'something that is', but connotes 'good'.

Likewise, 'padārtha' meaning 'object', 'thing', primarily signifies what is 'meant,' 'desired for' (artha) by a word (pada).

For further explanations of all this, see below ; also, the present writer's 'India's Outlook on Life' and 'Kashmir Shaivaism' ; section on the Unfoldment of Sense-Objects, by the way of search for something lovely.

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basis and background of sense-perception, but lying all the time beyond the reach of both the Cognitional as well as the Emotional as following the Cognitional by way of reaction.

Not only is this the vision of those with the Arya's Discipline, but this is, at any rate should be, also the conclusion of the unprejudiced and rationally consistent 'Scientific' thinker. The latter, too, knows – in direct, immediate experience – only these two groups of Factors, the Cognitional and the Emotional, and nothing else, in regard to the Universe he talks of. Whatever else he says he knows is only the Rational and Supra-Rational re-construction which he makes on the basis of the Cognitional and the Emotional : makes it, to use a different metaphor, under the cover of the jaundice-like Veil that is woven of the Five Love-Cords.

All are Personal and Private : All are within.

And, in every case, these are altogether private to the person who has the Cognition or the Feeling of them ; and, as altogether personal and private affairs, they are not anywhere outside in reality, but within one's own "merely fathom-long body as endowed with Sense-Cognition and Emotive Minding."

This means that the Universe, which is composed of these alone, is itself within this same "merely fathom-long body endowed with Sense Cognition and Emotive Minding."

Men of Science on This.

It would be seen that glimpses of this Ancient Truth, – namely that the Universe and everything pertaining to the Universe are within one's heart – are now being had by some men of Modern Science too. And that is no doubt why a president of the British Association for the Advancement of Science has proclaimed, in effect, that none of us knows anything whatsoever excepting what takes place in one's own mind.

Within are all the Four Truths.

And since the Universe itself is within the "merely fathom-long body as endowed with Sense-Cognition and Emotive Minding", it is

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only natural that, as also proclaimed by Buddha (in words quoted above), besides the Truth of Universe's Existence, the three other and allied Truths – (a) Universe's Uprising, (b) Universe's Absolute Cessation, and (c) Pathway to this Cessation – are also within this same "merely fathom-long body as endowed with Sense-Cognition and Emotive Minding."

Loka-Truths : Arya-Truths : Duḥkha-Truths.

Since they all concern the Universe, these Four Truths may be called 'The Loka-Truths' – Truths of the 'Loka', Universe.

It may be noted here, too, that these Four Loka-Truths are identical with what are popularly known as 'the Four Noble Truths.' Buddha's own name for this latter group of Truths is 'the Four Arya-Truths'; that is to say, the Four Truths propounded by the Arya, Arya meaning, as explained above, "One Eros-like in regard to Love and most perfect in all spiritual attainments."

But, as well known to students of the subject, all the Four Arya Truths are concerned with Misery – (a) Misery's Existence, (b) Misery's Uprising, (c) Misery's Cessation, and (d) the Pathway leading to Misery's Cessation. In view of this fact, we may call the Four Arya Truths by the alternative name 'Four Misery Truths' also; or, using the Sanskrit word Duḥkha for Misery, we may call the Four Arya Truths by still another name, 'Four Duḥkha Truths.'

And what is to be noted here specially is that the Four Loka Truths are identical with the Four Arya Truths or Duḥkha Truths.

Universe's Uprising : Misery's Uprising.

That the Four Loka Truths are identical with the Four Arya Truths or Duḥkha Truths will be seen, for one thing, from the fact that it is one and the same Process which is called by Buddha both Universe's Uprising (Loka-Samudaya), which is the second Loka Truth, as well as Misery's Uprising (Duḥkha-Samudaya) which is the second Arya Truth. (See Samyutta Nikāya, Nidāna Samyutta).

Secondly, it is equally clear, from the definition or description given by Buddha of the Universe's End (Lokassa Anta), which is

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the third Loka Truth, that this Universe's End is identical with Nirvāṇa, which is the third of the Four Arya Truths or Duḥkha Truths. As we may remind ourselves, Buddha defines the Universe's End as : "where none is born, none lives in mortal life, none dies, none drops away from one state and reappears in another". This definition or description applies only to Nirvāṇa, the third Arya Truth ; and it is applied also to the Universe's Ending, the third Loka Truth, only because Nirvāṇa and the Universe's End are just alternative names for one and the same Truth, Fact or Reality.

Moreover, Buddha tells the visitor referred to above that the End of the Universe is also the Absolute Ending of Misery : this again is true of Nirvāṇa alone. And it is said of the Universe's End, only because Nirvāṇa, the third Arya Truth, and the Universe's End, the third Loka Truth, are identical each with the other.

The second and third of the four Loka Truths being thus identical with the second and third of the Arya or Duḥkha Truths, it is obvious that the first and fourth of the former group are also identical with the first and fourth of the latter.

Even if it were not so, there would be nothing against the identification of the second and third of the Loka Truths with the second and third of the Arya or Duḥkha Truths, that is to say, of Universe's Uprising and Universe's Cessation with Misery's Uprising and Misery's Cessation, which last being nothing less and none other than Nirvāṇa.

These two identifications are the most important points here : particularly the second identification ; that is to say, the identification of the Universe's End with Misery's End, which latter is, as we know from Buddha's numerous statements, only another name for Nirvāṇa.

From this identification of the Universe's End with Nirvāṇa, we can definitely conclude that, since the Universe's End lies in one's own "merely fathom-long body as endowed with Sense-Cognition (saññā) and Emotive Minding (mana) – that is to say, it lies within one's own personality, – it is also evident that Nirvāṇa, – while it is beyond all space-conditions and, hence, incapable of being pointed

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out as 'here and there' (idha vā, idha vā),—is yet, as it were, within one's own "merely fathom-long body as endowed with Sense-Cognition and Emotive Minding", i.e, within one's own personality ; or, as the Upanishadic Seer, using equally metaphorical language, would say, 'within the space in one's heart.'

This teaching of the Buddha – the teaching which is most certainly implied in his utterances quoted above – should be very carefully borne in mind : the teaching that Nirvāṇa is in one's heart, Nirvāṇa which is identical with the Universe's Ending, Absolute Cessation.

While this is of the greatest importance and should be borne carefully in mind, we must not neglect the other identification, – that is to say, the identification of the Universe's Uprising (Loka-Samudaya) with Misery's Uprising (Duḥkha-Samudaya) – which has been made by the Buddha himself by giving two alternative names to what is one and the same process of origination as noted above. Buddha has definitely stated that the Universe's Uprising takes place nowhere outside, but within one's "merely fathom-long body as endowed with Sense-Cognition and Emotive Minding". And since he identifies the two, the Universe's Uprising and the Misery's Uprising, in the way stated before, it is clear that Misery's Uprising takes place also "within one's merely fathom-long body as endowed with Sense-Cognition and Emotive Minding."

This is also of very great importance and should be carefully noted It will later enable us to understand better the Common Process following which both the Universe as well as Misery come into existence – the Process known as "Uprising by way of Reaction and Conviction (Pratītya-Samutpāda in Sanskrit, Paṭicca-Samuppāda in Pāli).

Two more utterances of the Buddha in this context of Nirvāṇa must also be noted very carefully here, even though their full significance can be realised only later.

They are both concerned with what Buddha calls "the Consciousness of the So-Going" (Tathāgata Viññāṇam. See Alagaddūpama Sutta, Majjhima Nikāya, Vol. 1, P. T. S. Edn).

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This expression 'SO-GOING' is a 'cryptic', 'elliptical' one and will be considered later. Let us take one of the two utterances first.

It tells us of a marvellous Consciousness which it describes as :—

CONSCIOUSNESS with not a perceptible sign whatsoever (with which to point it out as here or there, as this or that), infinite, everywhere hitting back and away (hitting back all that is compounded and is or can ever be, an object of Consciousness) ; so that –

Here (in this Consciousness) neither the Watery nor the Earthy, neither the Fiery nor the Aery (no material stuff whatever) finds a fathomable bottom whereon to fasten ;

Here (in this Consciousness) both the Short and the Long, both the utterly Simple Point that has no magnitude whatever as well as the Compounded Gross, both the Good that is a thing of Beauty and Joy for ever as well as the Ugly that is equally Evil ;

Here (in this Consciousness) both the Name (Concept) and the Form (Percept) that covers the Name as though in a Wrap (Rūpa, Varpas) ; – all these to an absolute suppression come without the least residue left.*

The Consciousness which is thus described by the Buddha is – as any competent student of the subject can see, and as, further, Buddhaghosa tells us definitely – only Nirvāṇa under a different name. After explaining the first two words of the first verse – that is to say, the words translated here as (a) "Consciousness" and (b) "without a perceptible sign whatever" – Buddhaghosa observes :

*The original Pāli runs thus :
Viññānaṃ anidassanam anantaṃ sabbato'pahaṃ
Ettha āpo ca paṭhavī tejo vāyo na gādhati ;
Ettha rassañ ca dīghañ ca anum thūlam subhāsubhaṃ
Ettha nāmañ ca rūpañ ca asesam uparujjhati.
Dīgha Nikāya, Kevaddha Sutta. Vol. I ; See also Majjhima Nikāya, Brahmanimantanika Sutta, Vol. I ; both P. T. S. Edn.

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"By this couple of words, moreover, Nirvāṇa only, (naught else), is spoken of" ; (pada-dvayenā' pi Nibbānaṃ eva vuttam).

Nothing can be more definite, more emphatic, than these words of Buddhaghosa saying that the Consciousness mentioned by Buddha in the utterance under consideration is just Nirvāṇa, not anything else whatsoever. (The particle 'eva' of emphasis in Buddhaghosa's original Pāli, should be specially noted).

Then there is in the utterance the epithet 'Infinite' – Un-Ending (Ananta) – applied to the Consciousness concerned. And, according to its ancient traditional definition, the Un-Ending (An-Anta) is that which will not only have no End in the future, but has never been produced in the past : it is without an End bothways.

That is to say, the Un-Ending is that which is both Unproduced and Imperishable.*

And this is true only of Nirvāṇa ; and it is applied to the Consciousness mentioned in the utterance, only because this Consciousness is just the same as Nirvāṇa, naught else.

Finally, in the utterance, there is the other epithet applied to the Consciousness concerned. This epithet literally means "everywhere-driving-away". As applied to the Consciousness under consideration, this is only a half-complete, elliptical, saying ; quite in accordance with Buddha's usual practice. When stating a point or answering a question, he often begins by making an elliptical, – even a cryptic – statement of what he has to say, and then gives an elaboration of the elliptic or cryptic utterance. Here, in regard to the cryptic epithet, "everywhere-beating-off" the unuttered part – the part understood – is elaborated in the three verse-lines following the first line ending with this epithet "everywhere-beating-off." From these three lines completing the incomplete, elliptic, third epithet, we can see what it is that is 'beaten off', 'driven away,' by the Consciousness without the least perceptible sign, infinite : it is

*The traditonal definition of the truly Un-Ending (An-Anta) is –

Anta-vantāni bhūtāni asambhūtam An-Antakam ;
Abhūte Antā na dissanti bhūte Antā pakāsitā.

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nothing less, none other, than the whole of the objective universe – from the Earthy, that is, the 'grossest' and 'dullest' of all material compounds, up to the finest, the sublimest, the fastest moving realm of the Name, {Nāman}: [~~that is~~ Naman, which is, the super-sensuous General and Abstract 'Concept' which, in each case, is but a 'taking in together', a gathering up as an 'ideal' whole, of the five specific Love-Cords woven into the sense-perceptible Form that covers up the 'Name' as in a 'Wrap', 'Robe', (Rūpa, Varpas).*]

'Beating off' (apaha) in this context is the same as 'transcending': the Consciousness concerned transcends everything objective. This last epithet shows, too, how the Consciousness to which it is applied, is none other than Nirvāṇa. Buddhaghosa is very sure of this.

In these circumstances, we may call the Consciousness of the SO-GOING (Tathā-Gata) by the alternative name Nirvāṇa Consciousness..

This is the most important fact ; namely, that Nirvāṇa is just the SO-GOING'S Consciousness, – the Consciousness that has no perceptible sign whatsoever, is infinite, has everywhere beaten off. cast aside everything objective ; from the massively compounded Earthy matter up to the wholly abstract, most general, NAME (Nāman), CONCEPT, together with all that covers the NAME – covers it as FORM : as its sense-perceptible ROBE and WRAP (RŪPA and VARPAS).

It is also a most important fact that Nirvāṇa is the same as the Universe's End which being reached all Misery's End is also reached.

And the Universe's End lies within one's merely fathom-long body as endowed with Sense-Cognition and Emotive-Minding, that is, is to say, within one's Personality ; hence, Nirvāṇa, too, lies within one's Personality.

'Sabbato'paham" in Pāli, sarvato'paham. i.e., sarvatah + apaham in Sanskrit ; somewhat similar constructions are tamopaha', śokāpaha' and the like. A further explanation of it is given in Appendix.

* The Vedic word 'Nāman' (English Name) may be the original of the Anglo-Saxon 'Niman' meaning to 'take' : Name is a Concept which is a 'taking in together', and constructing, a 'Saṃskaraṃ'. On this see further below.

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And since, finally, Nirvāṇa is only the SO-GOING's Consciousness, this Consciousness, too, is within one's Personality.

These are facts which should all be very carefully borne in mind.

So far then in regard to one of the two utterances of Buddha concerning the SO-GOING's Conciousness. Let us take the other utterance now. Before quoting it, let us note first some of its salient points.

To begin with, it tells us that the SO-GOING's Consciousness is utterly untraceable, not only after the death of a SO-GOING (Tathā-gata), but even while he is living here on earth.

It cannot possibly be pointed out as "Here-dependent", or "On this dependent" (idam-nissitam) : as depending upon this, that or any other objective basis, prop or support.

The SO-GOING's Consciousness is then untraceable – unpointable not only by Human Beings, but also by Divine Beings, Devas, – including such lofty Devas as Indra and Prajāpati, – with whom Buddha would be, as he has repeatedly proclaimed (be it specially noted), in constant contact.

Yet the SO-GOING's, Tathā-Gata's Consciousness is, as we have already seen, without an end, is infinite (Ananta), imperishable. Buddha has never, nowhere, said that the SO-GOING's Consciousness ever perishes : on the contrary, of it there is no 'cutting off', no 'loss', no 'destruction' (na Uccheda, na Vināsa, na Vibhava).

But this utter untraceability of the Tathā-Gata Consciousness is so difficult of comprehension that there were people – both Brāhmaṇas as well as Śramaṇas (members of his own order) – who would most falsely charge Buddha, as he himself tells us, with preaching Nihilism – with preaching the 'cutting off', 'loss' and 'destruction' of the 'being that is', a charge which the Buddha, of course, most strenuously repudiates.

What he preaches about the SO-GOING's Consciousness is not that it perishes, but that it is utterly 'untraceable', not merely after the death of the SO-GOING, but even while he is living in a physical body.

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Now, it is in this utter untraceability of the SO-GOING's Consciousness that there lies the completion of the elliptic designation 'SO-GOING', TATHĀ-GATA.

This designation 'SO-GOING' (Tathā-gata in both Pāli and Sanskrit) is applied to himself by Buddha when he meets anew, in the Deer-Forest of Vārāṇasi, his five former companions in the practice of extreme austerity, terrible self-mortification. And he uses it in a manner – without any introduction whatsoever – showing clearly that it was a well known word among the educated people and seekers after the Spiritual in Northern India in those days. And this is no doubt the reason why the completion of this otherwise incomplete, elliptic phrase Tathā-Gata (So-Going) is to be found in a verse of the Mahābhārata, which, at least in parts, has unquestionably existed from before the days of Gotama the Buddha. This verse, wherein the very two words, TATHĀ and GATA (the latter in its alternative form GATI), making up the designation occur, runs as follows :

Śakuntānām ivā-kāśe matsyānām iva codake

Padaṃ yathā na dṛiśyeta TATHĀ jñānavidām GATIḥ.

(Śānti-parva, 181, 19).

It may be translated thus :

"Just as the foot-print of birds flying in the sky and of fish swimming in water may not be seen

SO is the GOING

of those who have won knowledge by way of Feeling (may not be seen – traced)".

In this verse we have at once both the completion as well as the true explanation of this designation TATHĀ-GATA which has caused such a great deal of confusion among scholars and has been interpreted in so many fanciful ways. It simply means that there are certain people who have attained spiritual perfection and therewith have also become masters of the most comprehensive knowledge which, – as will be seen when we come to consider that culmination of all mental, moral and spiritual self-discipline called Samādhi by

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both Patañjali and Buddha, – is had, not through the intervention of the psycho-spiritual apparatus of the senses, the mind, the egoistic intellect and reason (indriya, manas, ahaṇkāra vijñāna and buddhi), but wholly independently of this apparatus : that is to say, immediately, by way of Feeling (vid, vedanā). It is these people who are spoken of in the Mahābhārata verse as 'Knowledge-Feelers' (Jñānavidaḥ in Sanskrit). The ways of their Consciousness – the Consciousness that has no perceptible mark whatsoever, is infinite, everywhere beating off everything objective – are altogether untraceable ('ananuvejja' is the original Pāli word which would be 'ānanuvedya' in Sanskrit).

There is an elaboration of the Mahābhārata verse in two verses, 92 and 93, of the *Dhammapada.* In an interpretative translation they may run thus : –

92. Of them who have no Hoarding (of Karma) ; and who have known all about nourishment so as to take only what will purify the 'soul', but not soil it, – of them the GOING (GATI), like the Going of birds in the sky, is hard to follow.

93. He in whom there has been the complete drying up of all the deepest Streams of Emotional Intoxicants serving as the most radical sources of all that is personal in Life ; he who is independent, free, in regard to what he chooses and appropriates from nature as nourishment ; he in whose very front lies the Freedom that comes from the realisation of the utter Emptiness and the Vanity masquarading as the Ego and things Egoistic ; and that needs nothing to lean on as a support ; – of him who is all this, every foot-print on the pathway of life, like the foot-print of birds flying in the sky, is hard to follow.*

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92. *Yesam sannicayo n'atthi ye pariññātabhojanā.
Ākāse va sakuntānam Gati tesam duranvayam.

93. Yass' Āsavā parikkhīnā āhāre ca anissito,
Suññato animitto ca vimokkho yassa gocare
Ākāse va sakuntānam Padam tassa duranvayam.
Dhammapada, Arhanta Vaggo.

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With this introduction let us quote the utterance itself in a translation. This may run as follows:

"That Bhikkhu (Mendicant Friar and Seeker after the Truth), who has thus attained the absolute Freedom of the Heart (citta, cetas) – deeper than the Freedom of the Reason (Prajñā) – him, even the Devas (Divine Beings), along with their leaders, Indra, Brahmā and Prajāpati, can never reach, however much may they search everywhere for him, so as to be able to say: 'Here-dependent – dependent-on-this-or-that (idam-nissitam) – is the Consciousness of the TATHĀ-GATA, the SO-GOING';

"And, for what? Because, as I say, even in this state of earthly existence, the TATHĀ-GATA cannot be traced, to say nothing of his utter untraceability after his death;

"While I say only this, while I propound only this (only this utter untraceability of the TATHĀ-GATA Consciousness), there are Śramaṇas and Brāhmaṇas who accuse me, untruthfully, in a most trivial manner, falsely, in utter disregard of the actual fact; and say:

'A Nihilist is Śramaṇa Gotama; he teaches the utter cutting-off, the complete loss, the total destruction, of the being that is'."*

Alagaddūpama Sutta, Majjhima-Nikāya, Vol. I, p. 140, P. T. S. Edn.

In current editions of the Dhammapada, there is, in verse 92 a middle line which is clearly an interpolation; besides being a mere repitition of the second line of verse 93 it is a grammatical misfit in verse 92.

Regarding the interpretation given above of the verse some explanation may be required. This is given in Appendix.

*The following is the original: Evaṃ vimutta-cittam kho, Bhikkhave, Bhikkhum Sa-Inda Davā sa-Brahmakā. sa-Pajāpatikā anvesam nādhigacchanti: 'Idam-nissitaṃ Tathā-Gatassa viññāṇ-an'ti. Tam kissa hetu? Diṭṭh'evāham, Bhikkhave, dhamme Tathā-Gatam ananuvejjo ti vadāmi. Evamvādim kho maṃ bhikkhave evamakkhāyim eke Samaṇa-brāhmaṇā asatā musā abhūtena abbhācikkhanti: Venayiko samaṇo Gotamo, Sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpetiti.

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Now, to recapitulate and conclude this Lesson.

1. The Buddha's one aim, his one mission, is to help suffering man – provided he is ready and willing to be helped – to cure himself, fully and finally, of all the ills and evils of Life.

2. The Buddha, however, tells those seeking his help that this full - final and radical - cure of the ills and evils of life is not possible for anyone who has not reached, in positive experience, the Universe's End (Lokassa Antam).

3. The Universe's End, again, cannot possibly be reached by walking in outside space.

4. This is because, in truth and reality, the Universe is not in outside space.

5. The Universe is, on the contrary, within one's "merely fathom-long body, as endowed with Sense-Cognition and Emotive Minding" : that is to say, within one's own Personality - one's own Consciousness.

6. This, again, is due to the fact that, in every case, the Universe, as known and experienced by any one, is woven of the Five Love-Cords - Five Lines of Sense-Objects, along with their pleasant or passionate reactions on one's Consciousness - which are all taking place, not anywhere outside, but within the Consciousness of one who perceives the Universe and to whom they are, therefore, altogether personal and private affairs.

7. Not only the Universe of one and the Universe's End are thus within one's own Consciousness, but, Nirvāṇa, being only another name for the Universe's End, is also within oneself - within one's Consciousness.

8. Indeed, Nirvāṇa itself is a Consciousness - it is Consciousness that has no perceptible sign whatsoever, is without an End, everywhere striking back and away everything objective.

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9. This is the Consciousness that is attained by the spiritually perfect person : its realisation in positive experience as the one ultimate Truth and as the absolute Freedom from bondage is the goal of all spiritual endeavour; indeed, it is the one goal of all life and existence, even when the life is led and the existence is kept going without any deliberately chosen aim.

10. Having no perceptible sign and being infinite and transcending everything objective, this Consciousness is utterly untraceable, not only after the death of a person who has attained it in actual experience, but even while he is living in a body here on earth.

11. That is to say, when a person attains this Consciousness, then

SO becomes his GOING

as to be altogether untraceable.

He then becomes the SO-GOING, TATHĀ-GATA.*

This is the first Lesson we learn from Buddha's cryptic utterance, saying that there is no ending of the sorrows and sufferings - ills and evils - of life without reaching the End of the Universe.

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*Tathā = So ; Gata = Going. 'Gata' is both a past participle as well as a noun. Its alternative form is 'Gati', meaning Going, without any ambiguity whatever. It is this form 'Gati' which is used both in the Mahābhārata verse as well as in one of the Dhammapada verses.

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